

Indian Leader Comments On Liquor Problems

HAY RIVER, N.W.T. — Among numerous communications to the editor of the I.M.R. protesting on a proposed amendment to the Indian Act lifting restrictions on the use and sale of liquor to Indians, we single out William Boghin's letter as the most to the point.

Mr. Boghin sent us a copy of his letter to the Indian Agent of Yellowknife, N.W.T., for publication.

Here is what he wrote:

"Even though home brew, beer, and liquor are not allowed to the Treaty people, many evils happened here from the abuses of these 3 things. Knowing that if beer and liquor permits were given to the Treaty Indians, the situation would get much worse, I request for the good of our people that such permits be not given to the Treaty Indians.

Even when people are trapping in the bush, there is much drinking and fighting caused by drink. And this, when it is forbidden by the law. When drinking will be wide open, people won't be scared of anybody, will drink and consequently fight much more.

We know that these last years, many accidents were caused in the North by drinking: people frozen to death, drowned, burnt, shot and so on... and very often young people, who waste their life. That's why I don't want the drinking to be opened, because we don't want our youth to waste its life that way.

I feel too that the fast way our delegate went to Ottawa, last December, he had no right to represent my opinion on this matter, since I did not have the opportunity to see him or to write to him.

I say all this, as 1st councillor of the Hay-River Indian Band, after having been 2nd chief of the same band for more than 25 years.

(Signed) William Boghin

● We are endorsing Mr. Boghin's comments on the problem. Hundreds of Indian chiefs and leaders have expressed similar convictions.

The Churches have voiced many times their fears that any amendment to the Indian Act permitting freer use of liquor on Indian reservations or on Crown Lands

She's Done It Again !

TORONTO — For the second time in a year a gift of blood from an Indian mother living in Alberta has meant a new lease on life to a white child thousands of miles away.

Mrs. Clara L'Hirondelle, of Malboro, Alta., was requested to donate her RH type blood to save the life of a new-born in Oshawa, Ont.

Last year Mrs. L'Hirondelle had donated blood to a baby in Redwood City, California. Clara is the mother of 6 children.

(there are no reserves in the N.W.T.) would lead to grievous abuses and lower the economic standards of the native peoples.

It is the urgent duty of every Indian Chief, Councillor, or Leader to consider this problem seriously and to voice energetically his views to the proper authorities.

G.L.

SUCCESSFUL AGRICULTURE COURSE

PRINCE-ALBERT, Sask. — A short course in agriculture and home economics, held here recently for young Indians, was even more successful than anticipated, one of its instructors reported.

Art Domes of Verwood, an Assiniboia district farmer who gave instructions to the Indians on farm mechanics, told University extension officials there was a good prospect of improving the lot of Indian families by similar schools and follow-up work.

Mr. Domes said he was very much impressed by the type of young people the Indians proved to be. They were selected from the eight Indian agencies in Saskatchewan.

Apt Students

Mr. Domes said the Indians' attitude towards study and the calibre of young men and women who followed the course gave great hope the school will attain its objective of raising the general standard of living among the Indians.

Some of the young men attending the course were ready for further agricultural education. It is highly likely several of them will take the full two-year course in the school of agriculture at the University of Saskatchewan.

Supervisor of the course was J. T. Warden, assistant superintendent for Indian affairs in Saskatchewan. Other instructors included Ross Evans of Kenaston who gave instructions in livestock and soils and Carmen Kent of Grenfell who taught field crops. Dr. L. C. Paul and Margaret Pattillo, supervised the work on behalf of the University's extension department.

BURY THAT HATCHET !



Mayors of long-feuding Nanaimo and Victoria passed the peacepipe and buried a symbolic hatchet at ceremony pledging future friendship and co-operation. Abel Joe, star of an Indian opera troupe, hands the hatchet to beauty queen Glenda Sjoberg of Nanaimo.

GOV'T COMMISSION ON EDUCATION OF INDIANS VISITS EAST KOOTENAY

CRANBROOK, B.C. — The three-man commission to investigate methods of improving educational facilities for Indians in Canada made its official visit to the Kootenay Indian Residential School at St. Mary's Reserve.

Commission chairman is C. G. Brown, former inspector of schools at Burnaby, and members are Dr. B. O. Filteau, former deputy minister of education for Quebec, and Dr. C. J. Buck, director of correspondence instruction for Saskatchewan.

Accompanying the commission here was A. L. Parminster, inspector of Indian Schools for British Columbia-Yukon.

Rev. Father G. P. Dunlop, O.M.I., principal of the Kootenay residential school which provides boarding and school facilities for children of interior British Columbia reserves as far as Grade 8 standings, presented a written brief on his recommendations for improving the educational conditions.

With enrolment of 148 children this school is used to capacity.

The commission is on a westward trans-Canada tour to investigate existing facilities, particularly with reference to school buildings and equipment for Indians, across the dominion and prepare a report and recommendations for improving living conditions and education facilities for them.

Beginning in our
September issue :

THE GOVERNMENT OF
CANADA

LESSONS ON CITIZENSHIP

(see p. 2: Citizenship Act ...)

by Rev. G. Laviolette, O.M.I.

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FOR THE RECORD

WE have nothing but praise for the long expected implementation of the policy in regard to practical vocational training for the Indian youth of Canada. The organization of specialized short courses in many provinces has already proven its worth in attracting hundreds of young Indian men and women anxious to learn trades.

Every year more manual training shops and domestic science units are set up at the residential schools and at the larger day schools; instructors are being paid top salaries and special attention is being given by the Indian Affairs Branch to obtain the best possible results.

A third step now being studied is the organization of Vocational Training Centers where pupils will get possibly a year's training in general shop work and then three years in specialized training and apprenticeship. Graduates of this training would obtain regular jobs as journeymen, coming under the protection of the Labour Unions and covered by the regulations of the Department of Labour. This program would reach at least 40 per cent of the Indian youth, while the regular academic High School program seems to appeal to barely 10 per cent of the students.

● We are still awaiting the publication of a **HISTORY OF CANADA** which would be written from the Indian's viewpoint and would depict extensively the role played by the Indians in Canada's history in its true light.

● We should like to know the results of a survey made by the

NO LONGER INDIAN?

AT this time when they are given greater educational opportunities than ever and they sense a renewed interest for their future on the part of the Canadian people, Indians are raising the question: "How much do you want us to change?"

These are the very words used not so long ago by an Indian, in addressing his fellow-teachers and principals from the federal Indian schools in Ontario. His message was this:

"Is it completely wrong to be born an Indian? Is everything that we have inherited from our ancestors totally opposed to the Canadian way of life that you want us to share? Isn't there something in our own history as well as in our way of thinking, feeling and behaving which is worth while preserving for the whole nation and of which our children can be justly proud? Can you train children for life in your competitive society without acknowledging and cultivating their self-respect, their pride in being what they are?"

What a pertinent question to ask to Indian school teachers and to all those who are concerned with "the future of the Canadian Indian".

At the same time, what a paradox that it should be raised in an "immigrant-receiving" country that boasts of being officially bi-cultural and that invites all newcomers to contribute the best from their cultural heritage to the building of a new nation; a country made up exclusively of minority groups sharing the same forms of government and the same socio-economic standards whilst contributing each something different to the culture of the whole; a country where the British can feel part of the Empire, the French entertain a whole continent with his cuisine and his folk-songs, the Scot run his own as well as almost everybody else's business, the Irish feel frustrated if his congeniality and his brogue are not identified, the Dutch grow tulips, the Italian make music, the Ukrainian farm, the German manufacture, and so on endlessly.

Can the oldest immigrant to this country be questioned the same right? Can he not become a Canadian whilst preserving from his cultural heritage what he feels is comparable, if not superior, to what the newcomers have brought to his country?

André Renaud, O.M.I.

Citizenship Act Omits Rights, Duties

MONTREAL, P.Q. — In a recent address to the Rotary Club in Montreal, Dr. L. K. R. Zubkowski, lawyer and teacher at Montreal University, asked what are the rights and the responsibilities of a Canadian citizen.

The former Polish patriot, now a Canadian citizen, pointed out that the Citizenship Act of 1947 defined who a Canadian citizen is, stated that he had rights, powers and privileges... is subjected to

duties, responsibilities and obligations" but did not specify what these rights and responsibilities are.

It took a rather advance knowledge and education to find out what were these rights and responsibilities, scattered as they are through a large number of laws and statutes, Dr. Zubkowski said. He added that in a multi-racial country such as Canada, the idea of citizenship must rise above that of the racial community.

Recognizing the work being done in this field by federal, provincial and municipal and civic organizations, Dr. Zubkowski added that through the schools, the press and in other ways the concept of citizenship should be reinforced in this democratic country.

● We believe special attention should be given to our Indian youth, either in or out of school, in this question of citizenship rights and responsibilities in order to facilitate the gradual transition from reservation life to full fledged citizenship. We advocate to begin with a series of lessons on the Indian Act which is a closed book to most Indian people.

Editor.

THE QUESTION BOX

What do Catholics believe about the Virgin Mary? What does the recent doctrine of the Assumption mean?

Catholics believe that from the moment of her conception Mary was preserved free from original sin. This is what is known as the Immaculate Conception, often confused with the Virgin Birth—which, of course, refers to the birth of Christ. Because of her stainless life and vast dignity as the Virgin Mother of Christ, Catholics believe Mary is the greatest of the saints. Catholics pray to God through her because they believe that she is a powerful intercessor.

The Assumption (the belief that soon after Mary's death her body was reunited with her soul in heaven) is not a new belief. The Feast of the Assumption was celebrated as early as 1500 years ago. But in 1950 Pope Pius XII declared that the ancient belief was now formal doctrine, to which all Catholics must give assent. The Pope made this declaration in answer to a widespread popular request by clergy and laity.

In a case where doctors agree that a mother may die during childbirth, must Catholic doctors save the child rather than save the mother?

No. The Catholic doctor is bound to make every effort to save both. Both mother and child have an inherent right to life. Neither may be killed so the other can live.

Directly to take the life of an innocent is never permitted—even as a mean to a good end.

Why don't priests and nuns marry?

This is a disciplinary ruling of the Western Church which could—but undoubtedly won't—be changed overnight. The rule leaves the clergy wholly free from the responsibilities of family life for pastoral and missionary work.

Nuns and monks take a vow of chastity not because they despise marriage and human love but in order to dedicate themselves wholly to the service of God. Nuns (and those monks who have not received time they are dispensed from civil annulment or divorce with the Church's blessing any priestly orders) may marry their vows by the proper authority.

Kamloops High School Graduation

On Sat. June 2, the Kamloops Indian High School students Graduation Exercises were held in the presence of His Exc. Bishop Harrington, of Kamloops.

The Mayor of Kamloops presented the graduates and the special awards. Fr. G. Kelly, principal of the Lejac I.R.S. delivered the address.

The program began with Holy Mass and the Graduates' communion breakfast. The assembly was held in the school auditorium; a lovely musical program presented by the High School choir was enjoyed by the hundreds of guests.

Progress Reported in B.C. Reserves

VANCOUVER, B.C. — A recent Canadian Press report on British Columbia Indians says they are "creating a minor social and industrial revolution."

The days of trapline, the dug-out and the tom-tom are no more, the report says. Indians still prefer to live on the reserves but have transformed many of them into neat, suburban-like communities.

The housewives go about their daily routine of cleaning, shopping and cooking and the children go to school. Most of the men and some of the women are gainfully employed.

"Indians are taking their place alongside the whites in positions of increased importance," the story adds.

"Indian girls who once sewed beaded moccasins and tended camp fires, now become nurses, teachers and stenographers."

Attend University

"Some Indians go to University and more and more are getting technical and vocational training."

The report says Simon Baker, councillor of a north shore Indian reserve, is a foreman of longshoremen and is earning \$5,000 to \$6,000 a year. About 90 per cent of employable males on his reserve are working and earning from \$3,000 to \$5,000 yearly.

"Most homes on his reserve have fully modern services, including the latest kitchen equipment and television sets."

"The newer homes show a trend toward planning, featuring up-to-date architecture set on surveyed, regulation-size lots along streets carefully laid out."

"The reserve functions under democratic rule of a council of 16 elected for life. Frank E. Anfield, Indian Affairs superintendent, is chairman. The reserve operates on an annual budget of \$30,000, covering all expenses."

The story concludes with this flattering and earned praise:

"Credit men say the Indians' rating is generally high, and band members are proud of their record in this respect."

GRADUATES OF '56

Rose Lilian Adolph (Lillooet), Violet Martha Amos (Nootka), Hilda Bernadette Antoine (Vanderhoof), Dennis John August (Sechelt), Isobel Josephine Bob (Williams Lake), Evelyn Cecilia Charlie (Fraser Lake), Steven Paul David (Tofino), Wilson John George (Tofino), Anna Patricia Joseph (Tofino), Anne Charlotte Kruger (Penticton), Leonie Bernadette Louie (Fort Fraser), Felicity Veronica Peter (Chu Desmond Herman Peters (Shalalth), Cecilia Theresa Sam (Fort St. James), Rita Marianne Sandy (Williams Lake), Ruth Cecilia Simon (Squillax), Earl James Smith (Ceepeece), Suzanne Margaret Thomas (Vanderhoof).

ELECTED CHIEF

Hammon, B.C. — Louie Moody of the Katzie Indian Reserve recently was elected chief of the band by a large majority. Runners-up were Leonard Adams and John Miller who will serve as council members under the new chief. Simon Pierre will remain as secretary of the band, a position he has held for several years.

The election was made necessary by the death of the late James Adams who died at the age of 77 after 30 years' service as chief of the Katzie.

Gift to Marilyn Bell

KOKSILAH, B.C. — Swimmer Marilyn Bell, the Ontario teen-age girl who captured the hearts of Canadians by swimming Lake Ontario in 1954 and the English Channel last summer, has a new possession sent from the Cowichan Indians here.

It is a sweater made by Mrs. Stan Modeste, wife of the chief of the Cowichan band.

Mrs. Modeste, one of the area's most accomplished knitters, spins her own wool on a device made from the chassis of an old sewing machine.

Moccasin Band Echoes

FORT VERMILION, Alta. — A new-born school magazine has reached our desk. It is the "Moccasin Band Echoes", published at the Fort Vermilion I.R. S. in northern Alberta.

Edited by pupil Mathilda Becher, with the help of the teaching staff, the new magazine is quite interesting. It describes the school "bands". This year Billy Grandjambe is chief of the Green Arrow Band, Daniel Makweyan, chief of the Straight Arrow Band, while Angus Peters leads the Flying Tomahawk Band.

ESKIMO CHILDREN FRIENDLY



FRIBISHER BAY, N.W.T. — Doug Wilkinson, northern service officer at the Eskimo settlement of Frobisher Bay in the Arctic, poses with five of his young charges for this photo by Flt. Lt. Lloyd Walker of the RCAF. Parents of some of these Eskimo children are working on construction of the DEW (Distant Early Warning) radar line in the Arctic.

11% Increase In Population

Colonel H. M. Jones

CHATHAM, Ont. — Lt.-Col. H. M. Jones, Director of Indian Affairs, recently cleared up some misunderstandings about Canada's Indians in an address of a joint meeting of the Chatham Rotary and Kiwanis clubs.

He said there were two misconceptions which he would like to clear up: one was that Indians are a dying race; the other was that they are wards of the government.

To disprove the first point, he quoted government statistics showing that there now are more than 151,000 Indians in Canada compared with only 136,000 in 1949. This represented an increase of 11.1 per cent, and the 1949 census figure represented an 8.5 per cent increase over the previous five years.

The 1949 census showed 3,852 Indians within a radius of 40 miles of Chatham. There now are more

than 4,500, he said, bringing his example closer to home.

Not a ward

Col. Jones said the notion that the Indians are wards of the government is not correct.

The Indian can enter into contractual agreements. He can sue and be sued in our courts. He is subject to the federal, provincial and municipal laws in the same manner as other citizens. In no sense of the word can he be considered a "ward".

Col. Jones said that government likely will spend more than \$22,000,000 on Indian education and welfare this year.

Since 1945, enrolment of Indians in all schools has risen from 16,000 to almost twice that number today. A large number of Indians are going to high school.

He said almost 5,000 Indians — or almost one-eighth the total number of Indians in school — are in attendance at private or public schools along with non-Indians.

Nutrition Poster Contest Winners

The national poster contest sponsored by the Indian Health Services and the Indian Affairs Branch was quite successful. The "Indian School Bulletin" reports the names of the award winners. Prizes were: 1st - \$50; 2nd - \$25; 3rd - \$10 and 4th - \$5.

Catholic residential and day schools students won all 1st, 2nd and 3rd prizes, as well as 12 out of 20 4th prizes: this is truly a credit to the teaching staff of these schools.

Winners: 1st prizes: Lawrence Large (Blue Quills) and Gaetane Courtois (Pointe-Bleue);

2nd prizes: Joan Copinace (Kenora R. C.) and Howard Laliboi (Eel River, N.B.);

3rd prizes: Chester Twin (Jousard) and Mary Rose Bernard (Maria, P.Q.);

4th prizes: Teddy Papaukanis (Cross Lake), Norbert Fox (Blood R. C.), Frank Noel (Blue Quills), Joseph Tallman (Joussard), Bernard Smith (Sacred Heart-Peigan), Florence Towedo (Longlac I.D.S.), Dorothy McBain (Eel River I.D.S., N.B.), Laureen Alfred (Caughnawaga R.C., I.D.S.), Luger Vincent (Lorette), Lise Gros-Louis (Lorette) and Christine Borg (Lake Helen I.D.S.).

FORT ALEXANDER TAKES INDIAN HOCKEY TOURNEY



Left to right : Sam Francis, Henry Spence, Edgar Fontaine, Purvis Fontaine, Howard Morrisseau, Richard Fontaine, Eugene Cook, Theodore Fontaine, Henry Spence, Harold Courchene, Clement Fontaine and Denis Fontaine.

(by DON BLANCHARD)

Bernie White, construction supervisor for the department of Indian Affairs was largely responsible for the Indian Residential School hockey tournament staged at the Olympic rink last March. Sixty-five Indian youngsters converged on Winnipeg to take part in the event.

Four teams, wearing the colors of their heroes, Maple Leafs, Red Wings, etc. were entered in the midget hockey knockout tournament.

A group of puck chasers from Fort Alexander Residential School captured the Indian midget title of Manitoba, taking a thrilling 5-4 victory from Portage La Prairie Residential School.

Fort Alexander and Portage won both their games in earlier outings against teams from Pine Creek Residential School (Camperville) and Sandy Bay Residential School.

Rich Fontaine scored two goals; Harold Courchene, Eugene Cook and Gilbert Bruyere scored the others.

Harold Isaac fired a pair of goals for the losers. He was presented with a \$50 pair of skates as the most valuable player. Albert Wasacase and Nathaniel Monias scored the remaining Portage goals.

The wind-up game of the evening pitted St. Mary's residential school against the local Monarchs in a juvenile match. The youngsters from Kenora gave a good account of themselves before bowing 5-4 on a late goal by Jim Freedy.

Charlie Courchene fired two markers for St. Mary's with singletons coming from the sticks of Alphonse Guimond and James Jack. Don Biglow, Jerry Sawchuck, Bill McDowell, Freedy and Stu Martin connected for Monarchs.

In the early round knockout tournament, Portage defeated Pine Creek 11-0, Fort Alexander swept past Sandy Bay 5-1, and Portage handed Sandy Bay their second straight loss, winning 4-2. In the fourth game Fort Alex swamped Pine Creek 10-1.

High Score At Music Festival

Qu'Appelle I.R.S. News

An amateur night was held April 1; out of the 21 contestants these won prizes: singer Ruth Ann Cyr (first); comedians Jimmy Wells and James Goodstriker (second); the Alvin Cyr, Guy Yuzicapi, Conrad Danielson and Walter Linklater vocal quartet (third).

HOCKEY CHAMPS

The hockey season closed April 7 with a banquet offered the St. Paul Indian High School champions (Junior B Team) which retain the Saskatchewan Championship this year.

They defeated Intermediate teams at Whitewood (12-10), Sioux (15-17), Muscowpetung (7-6), Indian Head and Qu'Appelle.

In the S.A.H.A. finals they defeated Battleford's powerful St. Thomas College team by a 14-10 margin in two games.

Congratulations to coach Art Obey for his fine performance; the Alvin Cyr, Romeo Courchene, Leonard Kitchimonia line seems invincible.

Father Athol Murray, famed founder of Notre Dame College at Wilcox, Sask., was special guest at the banquet.

Basketball and ping pong proved popular indoor sports during the off-season.

The Cadets are still active, preparing for the annual inspection.

Father G. M. Latour Feted at Hobbema

On April 23, St. George's day, the students of the combined Residential and Day school, at Hobbema, Alta., honoured Father G. M. Latour, O.M.I., principal of the 350-student institution.

Choruses, drills, tap dances, instrumental ensemble, an operetta and a short play made up the program.

M.A.M.I. Reception

February 17 was marked by the annual M.A.M.I. reception of 23 students to the first degree of the Association, and of 35 to the second degree. Father Latour officiated.

Mr. Wilde Honoured

On Mr. Wilde's departure from Hobbema to take over Agency Superintendent duties at Gleichen, Alta., the school pupils presented a concert as a token of gratitude.

Vocational Training

The Home Economics students made 100 night gowns and 130 slips as part of their sewing program this winter. The 4-H Club is reported to be quite active. Brother Detillieux, O.M.I., teaches woodworking to a large group of boys; they made tool boxes, chairs, medicine cabinets this season.

SANDY BAY I.R.S. NEWS

by Delma Rose Malcolm

A Dream Comes True : We have been desiring a tape recorder; Father Chaput, our principal granted our wish. He brought it in our playroom one day; Sister St. Guy, our teacher asked us to sing a song; then we chatted for a while. Father principal then played back the tape and we heard our voices with amazement. Father had a good laugh. We are now preparing special programs for recording.

Hockey : Our boys are good hockey players. They went to Winnipeg in March; Mr. B. White was their coach. The team has new and smart uniforms; the boys are proud of them.

The girls are not less fortunate than the boys; we all have new style bonnets in various colors, party dresses and station wagon coats, slippers and sweaters. We appreciate our principal's attentions and kindness.

Guests : Regional Supervisor R. D. Ragan, from Winnipeg, paid us a visit; he came with Mr. B. White, school inspector G. Marcoux and Mr. E. Daggit. Our guests were given a warm welcome. — Inspector S. G. Denham, of McCready, visited our classes Feb. 2.

Circus : On May 12, fourteen boys and twelve girls travelled to Winnipeg to see a Circus. They all enjoyed the acrobats and the jungle beasts.

2,224 Loaves : We certainly do not starve at the Sandy Bay I.R.S. Mrs. Charlie Malcolm is our baker; she bakes 2,224 loaves of bread a month for the 160 resident students of our school.

Festival : We took part in the Gladstone Festival: choruses, recitations, solos, rhythm band, choral speech and spelling were our entries. It took six trips to Gladstone, 47 miles away, to transport the pupils to the Festival.

High School Students : Several boys and girls of our school are looking forward to continue their studies in the High School grades next fall. Congratulations.

INDIAN SCHOOL STAMPEDE

CARSTON, Alta. — The annual all-Indian student stampede and rodeo is a very popular institution at the St. Mary's R.C. Indian School, (Blood Res.).

The stampede attracted hundreds of visitors who also enjoyed visiting the fine new Indian Museum at the School and the Indian Teepee village erected by adults of the Blood band.

A registered nurse was in attendance; a "trading-post" was set up to serve hot lunches.

The day ended with an indoor performance of a Western Variety Show.

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Correspondants will please
send their copy

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THE CANADIAN INDIANS - A SURVEY

Is there an "Indian Problem"?

The eventual solution to the so-called "Indian Problem" is necessarily integration — at least at the economic and social levels — with the rest of the Canadian population, bearing in mind that the native population is only 1% of the total. This solution will not be an easy one to achieve.

It becomes more and more evident that, in order to survive, the Indian must look outside his reservation. The Reserve were granted merely as a place where the Indian could dwell while he lived off the natural resources in the surrounding country. Few of the reserves are large enough or rich enough to support the Indians who live on them.

Hence the only hope of survival is acceptance by the white man of the Indian as a full partner in his economy.

More and more Indians are studying at the High School level. Many are in college or in technical schools. More and more are attaining professional status as doctors, lawyers, dentists, priests, teachers, nurses, technicians and civil servants.

But the greatest handicap to integration, the biggest barrier to the improvement of the Indian's livelihood is not the Indian. *It is the white man.*

We must admit the white man too often thinks himself superior to the Indian and too seldom accepts him as an equal.

The "Indian problem" is little different in Canada from the problem of any economically poor people in the world. When we pause to consider the Indian's economic environment and his social

background, we realized the problem is a purely human one, identical with that of any other similar group in the world.

There are many known cases where the economic conditions in certain areas, even in Canada (vg. the North shore of the Gulf of St. Lawrence, or Newfoundland), have left men living in isolated settlements under social conditions quite similar to those of the Indians.

The Barrier of Preconceived Opinion

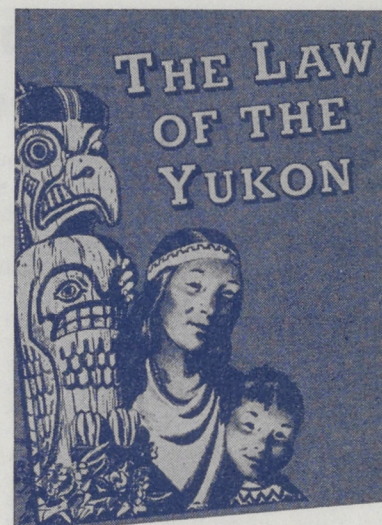
White man's prejudice against the Indian really does exist; it is easily explained. A prejudice is a pre-conceived opinion. Unfortunately, most white persons have erroneous pre-conceived opinions about Indians.

The sources of prejudice are "western" or cowboy and Indian" movies, popular fiction, and the writings of classical authors like Fenimore Cooper and Longfellow (whose Hiawatha is poetically beautiful but factually erroneous).

Another source of pre-conceived opinion is the type of Indian one meets at summer resorts, stampedes and regional fairs. This Indian is smart enough to put on a "good show" for the gullible tourists to the advantage of his own purse.

So, when the white man meets an Indian he is conditioned to look at him through colored glasses. He sees in his mind the half-naked "savage", wearing his war bonnet, riding a poney, and shooting arrows into the poor settlers' wives crouched within the protective circle of covered wagons.

(to be continued)



• A technicolor documentary of the adventure of men's struggles against a relentless nature, and their tireless efforts to plant Christ's Kingdom and Love in men's souls.

• Produced in Hollywood . . . Its photographer is Fr. Basil Studer, O.M.I., missionary in the Yukon. This remarkable film was five years in the making; from mission to mission Father Studer carried his camera; from Dawson City to Caribou Hide and to Lower Post he travelled over arduous trails, often under extremely difficult conditions.

• In the film the history, geography, hardships and joys of the Yukon are woven into a rich tapestry and a fascinating story.

YOU MUST SEE this film which depicts the missionary history of the Land of the Midnight Sun and of the Klondike Gold Strike.

• The film sells for \$360; two reels totalling 1200 feet of color film and delivered in containers and fibre cases for shipping.

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travel again with them after they had crossed the "great divide" as pictured in the birch-bark illustration.

NEW AGENT AT HOBHEMA

Jim Wild, Indian agent at the Hobbema reserve since September 1951, has been transferred to take over a similar position at Gleichen.

He has been with the Department of Citizenship and Immigration for the past 10 years, and came to Hobbema from the reserve at Morley. He will take the place of W. B. Pugh, who goes to the Sarcee.

Succeeding Mr. Wild will be I. F. Kirkby, of Yellowknife, Northwest Territories.

To Become A Priest Takes Years of Study

Many young inquirers have written to the Record asking how long it takes to become a priest.

The answer is — from 18 to 20 years, including elementary, secondary and ecclesiastical studies.

First, a student must complete the usual eight years of elementary education.

Following those studies, the young man needs another six years study of modern and ancient languages (Latin, Greek, French or English), Mathematics (algebra, geometry, trigonometry), History (ancient and modern), Sciences (biology, geology, astronomy, chemistry and physics).

These studies are followed by two years' intensive study of philosophy, through which the student earns a B.A. (Bachelor of Arts) degree.

Seminary

Only after all this general academic education is completed does the young man begin to study subjects closely connected with his future priestly labors. Those studies are intensive and complete. For four years, he learns moral and dogmatic theology, Holy Scripture, Apologetics, Canon Law and other related subjects.

Usually, in seminaries, young men devote 12 hours per day to study and prayer which includes meditation, Holy Mass, Divine

Office and other prayers. During the remaining 12 hours they eat, sleep and play. Recreation is an important part of the future priests' program, for their bodies must be kept healthy and their minds relaxed.

Even after ordination, a priest usually studies for several years.

This looks like a long and difficult program, but hundreds of ordained priests will say that it doesn't require brilliant intelligence or unusual ability to complete it. Some of the required subjects may look formidable to young readers of the Record, but any priest will say the same thing: The main thing needed is the will to be a priest.

New Church Planned For Blood Reserve

CARDSTON, Alta. — Father Philip Poulin, O.M.I., missionary at the Blood I.R., in southern Alberta is planning to erect a new church for his Catholic congregation of 914 (out of a total of 1,400).

Until now a hall had to be used as a church. The new building is to be 44 x 90; the old mission chapel, which is much too small to accommodate the congregation, was built 55 years ago, shortly after Father Lacombe's first visits to the Blood Indians.

LEADERS ELECTED

FREDERICTON, N.S. — Brothers Paul and Roger Paul were elected chief and councillor of the St. Mary's Indian reserve in March. Mrs. Walter Gabriel was also elected councillor.

Indian Superintendent E. J. Whalen, Fredericton, was in charge of the elections and tabulated the ballots.

Chief Paul served as chief for five years after he was discharged from the army at the conclusion of the Second World War.

Couchiching Band Honors Departing Indian Agent

A most impressive presentation took place March 13 in Couchiching hall, Rainy Lake, when members of the Couchiching Band honoured John O'Neill, Indian agent, and Mrs. O'Neill, on their leaving for Sault Ste. Marie.

Maurice Bruyere, chief, presented Mr. O'Neill with a table lighter, a birch bark picture, and a table lamp.

In his presentation, Mr. Bruyere pointed out that these gifts were symbolic, the picture depicting the advance from the birch bark stage and the transitional period they have gone through; the lamp symbolic of the bright future ahead.

He expressed the band's wishes that Mr. O'Neill would enjoy long life and happiness and would

Exhibit Portrays Ceremony Enacted Century Ago

History reversed itself to about 1855 recently at the Saskatchewan Museum of Natural History, to show the opening of a trading ceremony between a camp of Assiniboiné Indians and a brigade of Red River Metis in the Pipestone Valley, southwest of Moosomin, when Chief Abel Watetch of the Piapot Reserve cut a ribbon.

As television cameras and photographers' flash bulbs recorded the event, Education Minister Woodrow S. Lloyd dedicated the display to: "The Indians of this region, who occupied these plains and woods for centuries before Saskatchewan became a province, and to their half-brothers, the Metis, who played a vital role in bringing understanding between red man and white."

Dan Kennedy, of Montmartre, in replying, said: "We have a rich heritage and we must keep it for the day when there will be a spiritual Canadian youth will blossom — the day when song and poem distinctly Canadian that will be admired throughout the world and enrich its literature."

Six chiefs took the place of honor in front of the exhibit dressed in their colorful tribal regalia and wearing feathered headdress.

Honored were: Mr. Kennedy and Albert Eashappie, (Sintaluta), representing the Assiniboiné; Mr. Watetch and Joe Ironquill, (Lor-

lie), representing the Cree; Harry Littlecrow and Archie Eagle, (Dundurn), representing the Sioux.

Also introduced were Frank Desjarlais and Joe La Roque, representing the Metis.

Indians Played Important Role In Canada's History

The Forest Standard

We have these notes from the Indian teachers section of the Ontario Educational Association from Miss O. Johnston, Mrs. Thos. Byrns and Mrs. Eldon Clemens, teachers in the Indian School at Kettle Point.

It is only recently that this section has been formed, in recognition of the place the Indian must increasingly play in the development of a truly Canadian democracy; and it was most marked, said the teachers, by the increasing number of teachers of Indian blood who were present — though indeed it is not always easy, many of them with fair hair and that elaborately curled — to tell them apart from their white sisters.

But the address of Magistrate Martin of Toronto, himself an Indian, was the highlight of the meeting.

"You can't," said the magistrate, "turn an Indian into a white man, but the Indian may be developed into a first class Canadian."

Magistrate Martin

He remembered in the days when he was a school teacher, while the bad things about the Indian were stressed, there was nothing particularly good said about him; our early history glamorizes the work of the explorers, as LaSalle and McKenzie, but we fail to remember that it was only through the co-operation of the folk knowledge and instinct of the Indian, developed over the countless generations, that they were able to make any way at all.

Nor must we forget that the Confederacy of the Six Nations, long before the white man came, provided the pattern for much of the Constitution of the United States.

When the Indian child comes to the class room he has to learn to think like a white man, not an easy transition.

He may continue to use his Indian mother tongue, but because of the lack of profane expressions in his own language, he switches to English when he wants to swear.

Social Studies

In the Department of Education plans are now being discussed for

Oblate Bishops in the North

OTTAWA — A civil and a religious leader both made recent long trips by plane in Canada's north. The trips — by Governor-General Massey and by Bishop Trocellier, O.M.I., Vicar Apostolic of Mackenzie, N.W.T. — had one thing in common: both flew over barren Arctic lands hallowed by the blood and labors of Catholic missionaries.

The Governor-General left for the northernmost part of his tour from Churchill, Man., headquarters of Bishop Lacroix of the Hubson Bay Vicariate. In the Oblate Bishop's territory, which extends right up to the North Pole, there are 6,000 Eskimos of whom about 1,000 are baptized Catholics. Another 700 are under instruction.

Churchill itself has shown some great changes because of United States participation in Canada's radar defence system. Tennessee accents blend with French, Eskimo and Indian tongues.

Aklavik

The Governor-general also visited Aklavik, the largest Catholic Mission beyond the Arctic Circle. There, the Grey Nuns operate a hospital and a boarding school with 140 pupils. There are 178 Catholics among the 750 townspeople.

After his flight over the pole — the first by a Canadian Governor-General — Mr. Massey's plane also stopped at Coppermine, where there is a Catholic Chapel. Here, again, the vice-regal representative came in touch with missionary endeavor.

As Monsignor J. A. McDonagh, D.P., President of the Catholic Church Extension Society, put it in a recent article:

"The Eskimos of this region have always been the object of Oblate endeavor, for it was near here, at Bloody Falls, that the crucifixes of the martyr priests, Father Rouviere and Father Le Roux, were sealed with their own blood."

The Pas

Monsignor McDonagh describes the next stop of the big North Star plane carrying the Governor-General and his party:

"Down over the great Barren Land came the mighty North Star to The Pas in upper Manitoba, where Mr. Massey's daughter-in-law developed a severe cold and was delighted to find St. Anthony's Hospital, a modern 125-bed institution under the direction of the Grey Nuns of St. Hyacinthe.

"The new Bishop, the Most Rev. Paul Dumouchel, O.M.I., was interested in the reaction of the Governor-General's party to the old capital of the land of the great

a book of social studies for Grades 5 and 6 covering the life of the Indians.

An event of the convention was the playing of the orchestra from the Muncy School, a fine presentation by the Indian children and a creditable demonstration of the aroused interest that is being taken by the Department of Indian Affairs in our Senior Canadians, removing the stigma that has so long rested upon them and restoring them to their rightful citizenship.

waters, where his missions centre. Snowshoes and dog teams, not to mention caterpillar trains, are the style at present. This is missionary country at its best from the standpoint of picturesque adventure."

The Monsignor concludes:

"On the whole, the trip accents the great importance of a large part of the surface of the earth which lies in the Land of the Maple Leaf but never sees our national emblem in its natural state."

Bishop Trocellier

Bishop Trocellier's visit by plane to remote parts of his vast Vicariate brought him to territory where he himself spent his early missionary years.

At the remote post of Paulatuk he was welcomed by Father De Hurtevent, the Oblate pastor there, and an eager group of Eskimos. The little post consists of an outdoor grotto of Lourdes, built of flat Arctic stone, a small burial plot, marked with white crosses, for Catholic Eskimos, the small mission house and a tin-covered storage shed.

The mission had had a tough season. At one time the people were starving and Father De Hurtevent shared what food he had with them. He welcomed the Bishop's visit — and his tea and 20 pounds of emergency rations from the plane.

The Eskimos who joined the party ate everything in sight, including a five-pound tin of jam, reports Father W. Leising, O.M.I., who served as the Bishop's pilot.

Father Leising

Father Leising describes another visit to the remote land of Oblate mission labor:

"That evening, under the midnight sun, there was Rosary and Benediction. Everyone attended.

"After early Mass the next morning and a heavy fish breakfast, we took off on our flight to Stanton mission.

"We circled the mission for a last goodbye and I saw Father De Hurtevent waving his arms to us in farewell. He was part way along the path leading to the Lourdes Grotto and he was followed by all of his people.

"They were carrying on a custom of the Arctic — saying public prayers for the safe arrival of their Bishop at his next destination."

Fr. Darche Appointed M.A.M.I. Director

THE PAS, Man.—Father Adrien Darche has recently been appointed Director of the Missionary Association of Mary Immaculate, by His Excellency Bishop Paul Dumouchel, O.M.I., Vicar Apostolic of Keewatin.

Father Darche resides at Beauval I.R.S., Sask.

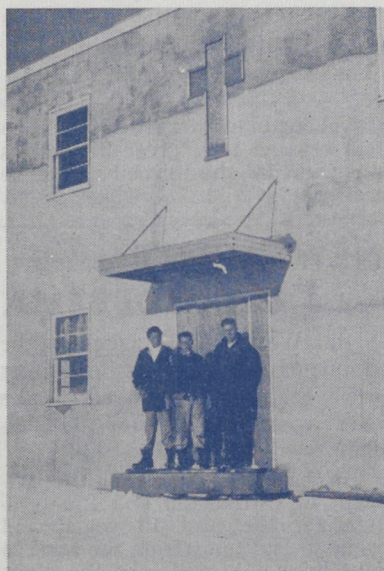
MARITIME'S BEST

Walter Paul, 24, of the Kingsclear Indian Reserve has been awarded one of eight Tom Longboat athletic medals given to outstanding Indian athlete across Canada.

He is a softball and hockey player; his athletic ability along with outstanding character contributed to his selection for the award.

Making the presentation was Father Coughland of St. Anne's Church, Kingsclear and Chief Donald Solomon.

Junior Seminarists



Three students at St. John's Seminary, Fort Alexander, Man. May 1956. L. to R.: Donald Chief, (Gr. 9), Paul Fontaine (Gr. 11), and Martin Houston (Gr. 9).

THE DRAMA OF LIFE

MAN'S WILL IS FREE

If our lot after death be one of happiness we call it eternal life — life in the fullest and truest sense of the work.

But if it be one of misery we call it death — the eternal death of all our best hopes and aspirations.

Good and evil exist in this world, and each has its counterpart in eternity.

But man will reap what he sows. He is not compelled to identify himself with either good or evil in this life. He possesses free will.

He is quite conscious of this, knowing that he begins actions

he need not have chosen; knowing that whilst doing them he is not compelled to continue them; and knowing afterwards that he need not have done them.

After good actions he experiences self-approbation; after evil actions, remorse and self-reproach, realizing his responsibility.

Men set up law courts to punish violations of human law. But this would be the height of injustice if men are not free beings, and morally responsible for their conduct.

Man does possess freedom of will, and has the responsibility of choosing between good and evil.

THE MEANING OF LIFE

Whether he likes it or not, therefore, a man must live on after death; and his future and eternal destiny depends upon his own choice.

This thought brings to the mind of every intelligent person the question put to Christ by the young man in the Gospels, "Master, what shall I do that I may receive life everlasting?" (Mk. X, 17). For an immortal soul able to choose good rather than evil indicates at once that we are made for life everlasting.

So Catholic doctrine declares that we are made to know God, to love Him because we know Him, and to serve Him because we love Him. And that, if we fulfil these duties in this world as we should, we shall attain eternal happiness with God forever in heaven.

We learn to know and to love God by securing a knowledge of Christian doctrine; and we serve God by obeying its prescriptions.

Here, then, we have the most important thing that can claim the attention of man.

THE QUESTIONS OF QUESTIONS

Let your thoughts often ponder over those two immortal beings, God and your own soul.

Nothing else can matter to you as much as these.

A century hence your body will be but dust. But your soul will still be alive. You will be knowing things, thinking things, willing things somewhere.

God will be the Living God, and you the living you. And you are made for happiness with God. If you miss that, you make eternal wreckage of your destiny.

(Imprimatur Die Aug. 15, 1940, J. G. Murray, Archbishop of St. Paul, Minn.)

WON PRIZES IN POSTER CONTEST

Joussard, Alta. — Two pupils in Grade 6 at Joussard Indian Residential School, Alberta, received Grand Prizes in the Nutrition Poster Competition for all Indian Schools in Canada.

Chester Twin, 13 years old, is from Slave Lake. He won the third prize of ten dollars. Joseph Tallman, 13 of Whitefish Lake,

Alberta, was awarded fourth prize of five dollars.

Dr. P. E. Moore, M.D., D.P.H., Director of Indian and Northern Health Services sent this news to the boys' teacher, Sister Clement. Pictures of the boys were sent to the Department of National Health and Welfare as they wish to publish pictures of all who won Grand Prizes in this contest.

INDIAN & ESKIMO WELFARE OBLATE COMMISSION

Father Renaud's

Monthly Letter

Ottawa, June 1, 1956

Photo
by
Van



Dear boys and girls,

ANOTHER school year is coming to a close. In a few days you will write your final tests, close your books and go home for the summer holidays.

What kind of a year was it? Each one of you must judge for himself. If you feel that you have worked hard all along, that you have learned a lot of interesting things, that you have improved your reading, writing and counting skills as well as your knowledge of oral English, you have the right to be proud of yourself and to enjoy your holidays.

If, on the contrary and much to your teacher's sorrow, you realize that you have wasted most of your time, that, for one reason or another, you haven't done your best, then smarten up! Resolve right away that next year will be different.

During your holidays, wherever you may be, don't be afraid to read or to converse in English with your school friends. Make sure that there are books, magazines and newspapers in your home or in your community. If there are none, arrange with your teacher or your principal to borrow some regularly. Yours are school holidays, not a holiday from learning and thinking!

Many of you will spend a few days, perhaps weeks, away from home, training with cadets, working or simply visiting. Remember that whatever you do will reflect on your parents and on your whole people in general.

Many Canadians have strange ideas about Indians. It is up to you to change these false notions by behaving intelligently and politely at all times. Your own future may depend on the impression that you will give to those you will be meeting. Act in such a way that your parents and teachers would be proud if they could see you.

As for those of you who will stay home, it is useless to remind you that you should obey and help your parents faithfully. I am sure that you will pay them back for the sacrifice they made in sending you to school.

To all of you, happy holidays! Attend Holy Mass every Sunday and go to Communion at least once a month. God bless you and Mary protect you!

André Renaud, O.M.I.

EARLY START AT FORT SMITH

OTTAWA — It is expected an early start will be made this summer on the construction of a 200-bed hostel, under Catholic auspices, and a 16-classroom and auditorium project at Fort Smith, N.W.T. The two buildings will be entirely fireproof.

The Fort Smith hostel and school will take care of hundreds of students of Indian, Metis and white racial origin from the southern MacKenzie District. There is no racial segregation in the N.W.T. schools.

The new institution will carry the students as far as grade 12; there will be vocational training facilities both for boys and girls.

Within a few years it is expected that a dormitory wing accommodating another 200 resident students will be erected to replace the Fort Resolution Residential

Indian School At Lower Post Dedicates New Wing

LOWER POST, B.C. — The formal opening of the classroom building at Lower Post I.R.S. was made early in May. It was a year in building and it increased the accommodation at the Indian School to 150.

The original building was started in 1949 and opened in 1950. It was originally planned to accommodate 200 children.

The late Father Fleury, O.M.I., managed to get the addition on and the children have been using it most of his term but the dedication with proper ceremony was held on Thursday afternoon at the school on May 10th.

Father Y. Levaque, O.M.I., has arrived and is now installed in his duties and was host to the visiting officials from Ottawa and from the Yukon.

school which was founded more than 50 years ago by the Oblate Missionaries.

OUVERTURE OFFICIELLE DU PENSIONNAT D'AMOS

FIGUERY, P.Q. — L'ouverture officielle et la bénédiction du pensionnat indien d'Amos auront lieu le dimanche 17 juin à 11.30 a.m., sous la présidence du lieutenant-colonel Laval Fortier, O.B.E., sous-ministre de la Citoyenneté; la bénédiction de l'édifice sera faite par S. Exc. Mgr J. A. Desmarais, évêque d'Amos.

Les Missionnaires Oblats ont organisé cette double cérémonie qui attirera un grand nombre d'invités et de visiteurs. Parmi les dignitaires civils on remarquera la présence de M. H. M. Jones, directeur de la division des Affaires Indiennes, M. Paul Déziel, de la division d'éducation pour les Indiens, tous deux d'Ottawa; M. H. Larivière, surveillant de l'Agence indienne de l'Abitibi, et les officiers du bureau régional des Affaires indiennes, à Québec.

Les chefs des réserves et bandes indiennes de l'Abitibi chez qui se recrutent les pensionnaires d'Amos seront présents.

Un nombreux clergé, tant diocésain que représentant les Missionnaires Oblats, auxquels cette oeuvre est confiée, participeront aux cérémonies. Comme on le sait, le P. Maurice Grenon est principal du pensionnat indien, qui compte six salles de classes et peut héberger 200 élèves.

Une magnifique ferme est rattachée à l'institution, de sorte que les garçons peuvent s'y entraîner aux travaux d'agriculture.

Une boutique spacieuse pour l'enseignement des métiers, et un grand caveau à légumes sont en voie d'érection près du pensionnat.

(Nous publierons en septembre un rapport détaillé et illustré sur la cérémonie du 17 juin. Le Rédacteur).



Le principal du pensionnat d'Amos fut longtemps directeur de la mission d'Eastmain (1948-54), sur le versant est de la baie James. On voit ici le P. Grenon à sa résidence d'Eastmain.

Arts Domestiques des Montagnais

Sept-Iles, P.Q. — Le 3 juin fut présentée au public une importante exposition de travaux manuels et d'arts domestiques, préparée par les Indiens de la réserve.

Cette exposition est due à l'initiative de M. G. Lacombe, surintendant de la réserve; elle est le fruit du travail de jeunes écoliers du pensionnat et de l'externat des Sept-Iles.

M. G. Lacombe

M. Gustave Lacombe a été nommé au début de mai surintendant de la réserve de Sept-Iles; il succède à M. Maurice Pauzé. Il a juridiction sur 1,050 Indiens dont 234 à Sept-Iles, 150 à Mingan et

HOSPITALISATION DES INDIENS

Le gouvernement fédéral songe à remettre aux provinces la responsabilité des soins hospitaliers prodigués aux Indiens lorsque le plan national d'assurance-santé entrera en vigueur, si toutefois ce plan est accepté. Le ministre de la Santé nationale, M. Paul Martin, a expliqué au comité des crédits de la Chambre des Communes, qu'un mode de compensation serait mis au point pour assurer une équitable répartition du financement.

les autres à la nouvelle réserve de Maloténam.

Le personnel de la division des Affaires indiennes à Sept-Iles comporte en outre dix instituteurs et institutrices et deux infirmières, ces dernières relevant du Ministère fédéral de la Santé.

SOEURS DE L'ESPERANCE A LA ROMAINE

QUEBEC — Tout récemment, paraient de l'Ancienne Lorette trois religieuses de l'Espérance à destination de la Côte Nord. Ce sont les Soeurs Thérèse de la Croix (Fournier), Marie de l'Assomption (Garant) et Marie Gratia (Rousseau).

Ces religieuses s'en vont à la Romaine y faire de l'enseignement scolaire aux enfants indiens de l'endroit.

Depuis quelques années déjà, les Soeurs de l'Espérance (hospitalières), acceptent des écoles en pays de mission; elles ont commencé cette forme d'apostolat à Lourdes de Blanc-Sablon, au Labrador.

● Le "Toronto Star Weekly" publiait en mars de belles photos prises par Adelaide Laitch lors d'une visite aux missions catholiques du Labrador. On y remarquait spécialement la mission de North West River, Terre-Neuve.

Cercles domestiques prospères dans la province de Québec

QUEBEC, P.Q. — D'après la dernière livraison du "Bulletin des Cercles de Ménagères du Québec", publié en anglais et en français par Mlle Berthe Fortin, travailleuse sociale de la division des Affaires Indiennes, les cercles de ménagères du Québec sont bien organisés et ont été très actifs au cours de 1955.

On note particulièrement les activités bienfaisantes des cercles de Maniwaki, Bersimis, Caughnawaga, Sept-Iles, Lorette et Pointe-Bleue.

Elections des Officiers

Voici la liste des officiers élus pour 1956 :

BERSIMIS :

Prés.: Mde Paul St-Onge; V.-P.: Mde Casimir Volant; Secr.-Trés.: Mde Bastien Hervieux. Comité de Couture: Mde F. Damien; Visites aux pauvres: Mde R. Bacon; Loisirs: Mde Paul Rock.

CAUGHNAWAGA :

Pr.: Mde Jos. K. Delisle; V.-P.: Mde Margaret Charlie; S.-T.: Mde Louise F. Jacobs.

Présidente honoraire: Mde Louise McComber.

OKA :

P.: Mde Paul Jacob; V.-P.: Mde Ernest Cree; S.-T.: Mlle S. Jacob.

LORETTE :

P.: Mde Armand Gros-Louis; V.-P.: Mde Théophile Gros-Louis; Secr.: Mde Alexandre Gros-Louis; Tr.: Mde Paul Henri Picard.

MANIWAKI (Ottawa Road):

P.: Mde Michael Scott; V.-P.: Mde William Commanda; S.-T.: Mlle Stella Décantie.

(Congo Road):

P.: Mde Amable Odjick; V.-P.: Mde Sam Décantie; S.-T.: Mde Georges Odjick.

ODANAK :

P.: Mde Augustin Sioui; V.-P.: Mde Jules Robert; S.-T.: Mde A. O'Bomsawin.

POINTE-BLEUE :

P.: Mde Jos. Gill; V.-P.: Mde Geo. Robertson; S.-T.: Mde Gérard Courtois.

RESTIGOUCHE :

P.: Mde H. Métallic; V.-P.: Mde Allister Martin; S.-T.: Mde Noel Metallic.

SEPT-ILES :

P.: Mde S. McKenzie; V.-P.: Mde Ch. Volant; S.-T.: Mlle Marie Jourdain; Couture: Mde Art. Volant; Visites aux malades: Mde Grégoire Tiernish; Loisirs: Mlle Hélène Volant.

TEMISCAMINGUE :

P.: Mde Charles McBride; V.-P.: Mde Howard King; Secr.: Mde George Polson; Trés.: Mde Andrew Polson.

HUNTER'S POINT :

P.: Mde Peter Hunter; V.-P.: Mde Patrick Reynolds; S.-T.: Mde Dave St-Denis, Jr.

Collaboration

Notons le magnifique esprit de collaboration qui existe entre les autorités religieuses et civiles dans le développement des cercles de ménagères. En effet toutes deux travaillent la main dans la main pour le progrès spirituel, moral et économique de la population indienne du Québec.

● L'Indian M. Record publiera en octobre prochain des notes historiques sur la mission crise d'Eastmain, à la baie James, d'après les renseignements gracieusement communiqués par le P. L. P. Vaillancourt, O.M.I.

Centenaire de la Réserve de Pointe-Bleue, P.Q.

Dimanche 24 juin 1956

MATINÉE: 8.00-8.30: Arrivée de missionnaires en canot.
9.00 Messe pontificale en plein air:
S. Exc. Mgr M. Paré,
évêque auxiliaire de Chicoutimi.
11.30 Bénédiction du monument de reconnaissance aux Indiens, offert par le ministère de Chasse et de Pêche du Québec.
(Photo-souvenir à la porte de l'église).

MIDI: Banquet offert aux visiteurs officiels; discours.

APRÈS-MIDI: 2.00 Départ de S. Exc. Mgr Paré.
3.00 Parade de chars allégoriques — scènes de la vie indienne. Visites des kiosques d'artisanat; des familles de la réserve, des bureaux d'administration, écales, etc...

SOIRÉE: 7.00 Concert de fanfares locales.
9.00 Pageant: La vie indienne en tableaux vivants; chants de folklore.
Feu de joie sur le lac St-Jean.